

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Waylon*[1] (*woe/ruin/long lasting torture*) for the *muttaffefeena* (*weights and measures defrauders*)[2] .	وَيۡلٞ لِّلۡمُطَفِّفِينَ ١
2. Who[r] if *ektalo*[3] (*they*[z] *measured*) on[4] (*from*) the people *yastawfona* (*they*[z] *affirm fullness*).	ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ ٢
3. And if *kalohum* (*they*[z] *measured for them*) or they[z] weighed (*for*) them *youkhserona* (*they*[z] *cause loss to them*).	وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ ٣
4. Do not presume those that they (*are*) *maboothoona*[5] (*they who are to be resurrected*).	أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبۡعُوثُونَ ٤
5. For a great day.	لِيَوۡمٍ عَظِيمٖ ٥
6. Day up[6] the people for the worlds' Lord.	يَوۡمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلۡعَٰلَمِينَ ٦
7. Not-at-all[7]! Verily book (*of*) the *fujjare*[8] (*religion-cover-rippers*) surely (*is*) in *Sejjeenen* (*book comprehensively containing the works of the religious-cover-rippers*).	كَلَّآ إِنَّ كِتَٰبَ ٱلۡفُجَّارِ لَفِي سِجِّينٖ ٧
8. And what *adra* (*profoundly caused you*[g] *to know*) what (*is*) *Sejjeenon* (*book comprehensively containing the works of the religious-cover-rippers*).	وَمَآ أَدۡرَىٰكَ مَا سِجِّينٞ ٨
9. A book[x] *margoomon* (*already marked/numbered*).	كِتَٰبٞ مَّرۡقُومٞ ٩
10. *Waylon*[9] (*woe/ruin/long lasting torture*) then-day for the deniers.	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١٠
11. Who[r] they[z] deny by the *Deen's*[10] (*Requital's*) Day.	ٱلَّذِينَ يُكَذِّبُونَ بِيَوۡمِ ٱلدِّينِ ١١
12. And not denies by it[x] except every an aggressor *atheemen* (*iterative sinner*).	وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعۡتَدٍ أَثِيمٍ ١٢
13. If (*to be/being*) recited on him Our *Aya'te*[w] (*Qur'anic statement*) said [*he*]: the firsts' fables.	إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ١٣
14. Not-at-all[11]! Rather *rana*[12] (*enwrapped/swaddled*) over their hearts what they[z] were earning.	كَلَّاۖ بَلۡۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُواْ يَكۡسِبُونَ ١٤

[1] *Waylon* (*woe, ruin, long lasting torture, valley in the Hell Fire with intense heat that it melts every thing that is in it*)!

[2] The word "**المطففين**" *strictly, linguistically per se* means *they who slight* others by *defrauding* through "*measuring or weighting*!"

[3] The word "**اكتالوا**" = "**وزنوا!**" So, whatever is *weighed* is really *measured* and known! See **اللسان!**

[4] The word "**على**" has *nine* different meanings, among them: *from*! See **المغني، لابن هشام, الهادي للكرمي!**

[5] This is "*disapprobatory* (*condemnatory*) *interrogative, implying negation*"= "**سؤآل إنكاري و تقريعي**," i.e. inquiry, which *disapprove* and *condemns* the addressees for driving the situation to such an inquiry!

[6] There is a *distinction* between "**يقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stand*" = "**إيقف**!"

[7] The word "**كلا**" is an article of negation particularized for deterrence and prevention!

[8] The word "**فجّار**"= "*rippers of religious cover*," as the religious cover prohibits and prevents its wearer from committing crimes in the open! So when the rippers of religious cover rip off such a cover they *exceed* the bounds! See **الراغب** for the word "**افاجر!**"

[9] *Waylon* (*ruin, long lasting torture, valley in the Hell Fire with intense heat that it melts every thing that is in it*)!

[10] "*Deen*," = *Day of Judgment*, where each is *accorded his/her dues*, *good* or *bad*! Also *it could mean Islam*, see (S82:9)!

[11] See footnote 6402 above regarding "**كلا!**"

[12] The word "**ران**," *linguistically*, means *covered* or *engrossed*! See **اللسان!**

15. Not at all! Verily they (*are*) *a'n* (*regarding*) their Lord then-day surely (*are*) *mahjoboona* (*they who are veiled and excluded*).	كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ١٥
16. Afterwards verily they surely (*are*) *ssalo*[13] (*who broil they*[z] *on/by*) the *Jaheema*[14] (*intensely-blazing Fire*[w]).	ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ١٦
17. Afterwards (*to be*) said: this (*is that*) which[x] you[c] were by it[x] denying you[z].	ثُمَّ يُقَالُ هَـٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ١٧
18. Not-at-all[15]! Verily the book[x] (*of*) the *abra're*[16] (*dutiful, and righteous*) surely (*is*) in an *Elleyyeen* (*highest-ones*)[17].	كَلَّآ إِنَّ كِتَـٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ١٨
19. And what *adra* (*profoundly caused you*[g] *to know*) what (*is*) an *elleyyouna* (*highest-ones*).	وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ١٩
20. A book[x] *margoomon* (*already marked/numbered*).	كِتَـٰبٌ مَّرْقُومٌ ٢٠
21. Witness it[x] the *mugarraboona* (*they who are made nigh*).	يَشْهَدُهُ ٱلْمُقَرَّبُونَ ٢١
22. Verily the *abrara*[18] (*dutiful-they and who are being expansive in their all around beautiful works*) (*are*) surely in *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ٢٢
23. On the couches they[z] look.	عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ٢٣
24. Know [*you*[s]] in their faces a delight (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ٢٤
25. *Yusqawna*[19] (*they*[z] *are to-be/being availed a drink*) of *raheeqen* (*consummately-pure wine*) *makhtoomen* (*that which is sealed-/consummated*).	يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ٢٥
26. Its[x] *khetamo* (*seal/terminus*)[x] (*is*) musk;[20] and in *tha'leka* (*afar-that-it/*)[x], so let compete the competitors.	خِتَـٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَـٰفِسُونَ ٢٦
27. And its[x] blending (*is*) of *Tesneemen* (*high well in Paradise*).	وَمِزَاجُهُۥ مِن تَسْنِيمٍ ٢٧
28. A well[w] drink [by][21] it[w] the *mugarraboona* (*they who are made nigh*).	عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ٢٨
29. Verily who[r] *ajramo*[22] (*they*[z] *who crime-committed*) were of whom[r] they[z] believed, they[z] laugh (*scornfully*)[23].	إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ٢٩

[13] The word "صالو" *transliterated* "*ssalo*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

[14] The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See الراغب!

[15] See footnote 6402 above regarding "كلا!"

[16] See the *Lexicon* attached to this *Translation* for this great word!

[17] The word "عليين" means the most high! See اللسان!

[18] See the *Lexicon* attached to this *Translation* for full elaboration on this great word.

[19] The word "يسقون" *rooted* in "أسقى" and *not* "سقى!" And "أسقى" means *availed water for drinking*! See الراغب!

[20] The phrase "*its seal(is) musk*" is a *figurative speech* of Arabic *tongue* expressions meaning: *with best end result*!

[21] That is "*from*" it, i.e. *part* of its drinkable drink!

[22] The word "أجرَمُوا" is made up of two parts: (1) "أجرَمَ" and (2) the "موا"= the *absentees masculine* speakers' pronoun for a *plural*! However, part (1) "أجرَمُوا" is a *past tense* for which there is *no* English *correspondent verb*! So, the closest *approximation* to that is: "*crime committed*," which slightly *different* then the *original text*!

[23] It must be noted here with respect to the word "ضحك" which bears *different* meaning depending on its use *with other prepositional particles*, *natural bodies*, or if it is *standing by itself*! Thus (1) standing by *itself* "ضحك" = " فتح فاه و أخرج صوتا مظهرا السرور ," (2) whereas "ضحك منه" = "سخر منه," (3) "ضحك عليه" = "هزئ به," (4) " ضحك السحاب و الزهر و العشب و ضحكت الأرض" = "برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها!" In this great *Ayah*, "منها يضحكون" = "منها يسخرون," "*laughing*" *scornfully*!

30. And if they[z] passed-by them (*the passers-by*) *yataghmazona* (*they*[z] *mutually wink their eyes malignly*).	وَإِذَا مَرُّواْ بِهِمْ يَتَغَامَزُونَ ٣٠
31. And if transposed they[z] to their families they[z] transposed *fakeheena*[24] (*marveling and luxuriating wantoners*).	وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُواْ فَكِهِينَ ٣١
32. And if they[z] saw them said they[z]: verily these surely (*are*) strayers.	وَإِذَا رَأَوْهُمْ قَالُوٓاْ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ٣٢
33. And not [were] they[z] sent on them keepers-up[25].	وَمَآ أُرْسِلُواْ عَلَيْهِمْ حَٰفِظِينَ ٣٣
34. So today, who[r] believed they[z] of the unbelievers they[z] laugh (*scornfully*)[26] .	فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُواْ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ٣٤
35. On the couches they[z] look.	عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ٣٥
36. Have the unbelievers (*had been*) rewarded what they[z] were doing.	هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُواْ يَفْعَلُونَ ٣٦

[24] The word "فكِه و فاكِه" has *many* meanings, among them: (1) ناعم و مُعجَب, (2) الذي ينال من أعراض الناس أو الأشر! And among The Qur'an commentators it is agreed that that the Paradise's people are (1) معجبون و ناعمون ; = *marveling and luxuriating*; and the Hell's people are (2) أشرين = *wantoners*! See اللسان!

[25] The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

[26] See footnote 6449 above regarding "ضحك"!